

The Converted Catholic

EDITED BY REV. JAMES A. O'CONNOR

"When thou art converted, strengthen thy brethren."—Luke XXII: 32

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EDITORIAL NOTES

IN his first letter to the Corinthian Christians the apostle Paul tells them that they should glorify God in body and in spirit, because they have been "bought with a price;" and in the next chapter he uses the same phrase in telling them that they are not to be the slaves of men. The apostle Peter in writing of the same aspect of Christian life, says that believers have not been redeemed with corruptible things as silver and gold, but with the precious blood of Christ. It is a truism that Christians, having been redeemed or purchased from sin by Christ, belong to Him; they are His followers, not by constraint but willingly, and are happy in His service. Now the most acceptable service we can render is to make known His power to save His people from their sins, and the love and tenderness with which He continually invites them to come unto Him.

Nothing that we can do for the physical or mental improvement of others can compare in importance with telling them the good news of salvation through repentance and faith in Him who offered Himself as a sacrifice for the sins of the whole world. There is no other way appointed by Almighty God for man's regeneration. Believe on the Lord Jesus Christ, and thou shalt be saved. Every person can understand that; and also, "Come unto me, and I will give you rest." He is the friend of every human being who will draw near to Him, and He has all power in Heaven and on earth for those who place their trust in Him.

Go ye into the World—not away from it

Nowhere in the New Testament do we find any encouragement for the theory that we can better serve either God or our fellow-beings by shutting ourselves away from the world, or by inflicting pain and privations upon our bodies. Indeed, in that wonderful prayer recorded by the beloved disciple Jesus specifically offered this petition: "I pray not that thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." The divine power is quite sufficient for every hour of need for every child of God who strives to do His will, and who continually tries to share with others the peace and joy that have been derived from the acceptance of the Saviour's invitation, "Come unto Me." So far from telling the disciples to shut themselves away from the world and away from the heathen, He told them to go into all nations to preach His gospel, promising that He would be with each one of them even to the end. The promise given on the Mount of Olives to those disciples has been fulfilled in the experience of every sincere believer who has heard and obeyed that command: "Go ye," in his or her own sphere of life and action. Every Christian can find something to do for the Saviour in making Him known as opportunity presents itself. He has given Himself for us, and thrice blessed are they who give themselves for Him in saving others. "He that winneth souls is wise."

The Value of Personal Work

From the day when Andrew first found his brother Simon, and told him that he had found the Messiah, the personal word has been the most powerful agency that God has used for the spread of His Kingdom among men. When we, as Christians, look back over our spiritual experience we see that our first summons to repentance, the first instruction in the way of faith, the first call to service, all came from individuals who spoke to us as they were moved by the Holy Spirit of God. God has always chosen the weak things of the earth to do His mighty works, and He still uses the feeble to confound the most formidable foes of His Kingdom. It is a trite saying that "one with God is a majority," but it is a statement of simple

fact—especially when we try to make known the Gospel—deliver His gracious message of love and salvation to one who does not know what great things are in store for those who are set free from the guilt and power of sin, through faith in the atoning sacrifice made, once for all, by Jesus Christ. Such a message can never be other than a word fitly spoken, and we can always rest assured that whether results are seen immediately or not, God will never let His word return unto Him void. but it shall prosper in the thing whereunto He sent it. It is promised that those who turn many to righteousness shall shine as stars in the firmament, and this is as true of the life here as of the life hereafter. They are truly lights of the world shining brightly through the darkness of sin and ignorance that everywhere prevail.

The Temporal Power of the Pope

Cardinal Gibbons, in the March North American Review says that many persons hesitate to enter the Roman Church simply because of their views regarding the political power claimed by the Pope in the Middle Ages; and he further says that that power was lost when the unity of Christendom, on the rise of modern States, ceased to be a fundamental principle of the law of nations. Though this power may have been "lost" in the Cardinal's judgment, Pope Pius X does not regard it by any means as non-existent, for the New York Herald, March 24, 1909, announced that he had drawn up a new form of oath to be taken by all the cardinals who shall take part in the election of his successor, the first paragraph of which is:

"We, cardinal bishops, priests and deacons of the Holy Roman Church, do promise, resolve and swear to observe inviolably and to the letter everything contained in the constitution of the Supreme Pontiff, Pius X. On vacancy, we also promise, resolve and swear that whoever of us may be, by the disposition of Providence, raised to be the Roman Pontiff he will never cease to proclaim and defend integrally and strenuously the temporal rights especially concerning the civil principality of the Roman Pontiff and the liberty of the Holy See, and that he shall again make this promise and oath after his elevation to the lofty office of Supreme Pontiff.

God and the Sinner

By Rev. Dr. Albert B. King

You can only get right with God, and keep right with God, through the unspeakable grace of Jesus the Messiah, the only and Almighty Saviour of lost and helpless sinners. He is made unto us "wisdom and righteousness, and sanctification and redemption." John the Baptist who came in the power of Elijah, said of Him, "Behold the Lamb of God which taketh away the sin of the world." John 1:29.

Jesus said "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." John 3:16.

Isaiah says, "All we like sheep have gone astray; we have turned every one to his own way [or path]; and the Lord hath laid on him the iniquity of us all." Isaiah 53:6.

Paul says, "Almost all things are by the law [Torah] purged with blood; and without shedding of blood is no remission of sins." Heb. 9:22.

John says, "One of the soldiers with a spear pierced his side, and forthwith came there out blood and water." John 19:34.

Jesus said, "Without Me ye can do nothing." John 15:5.

Paul says, "I can do all things through Christ [the Messiah] who strengtheneth me." Phil. 4:13.

Christ's Mission Work.

FORM OF BEQUEST.

I give and bequeath to Christ's Mission, organized in the City of New York, according to the Laws of the State of New York, the sum of \$..... to be applied to the use and purposes of said Mission.

All communications can be addressed to Albert B. King, President; George A. Hampton, Treasurer; or James A. O'Connor, Secretary of Board of Trustees, Mission House 331 West 57th St., New York.

Christ's Mission was established in New York, in 1879, by Rev. James A. O'Connor, who had been a Roman Catholic priest for several years, and who after his own conversion to the evangelical faith, resolved to help other priests to come out of the Roman Church. In those thirty years he has welcomed to Christ's Mission 140 priests and thousands of Catholics, all of whom accepted the Protestant faith.

Protestantism Alive in England

The National Council of the Evangelical Free Churches of Great Britain assembled in annual convention at Swansea, Wales, on March 9. This body is composed of representatives of all the Protestant denominations outside the Church of England. At this great assembly the Rev. Joseph Hocking of Woodford, Essex, read a paper on the "Alarming Developments of Modern Romanism." This minister is the author of "The Scarlet Woman," and "The Woman of Babylon," and other works exposing the true character of Roman Catholicism. To the feeling aroused throughout England by this great writer, and especially by "The Woman of Babylon," and "The Scarlet Woman," was due the success of the effort to obtain a large petition to Parliament asking for the passing of a bill providing for the Government inspection of convents and monastic institutions. To this document 750,000 signatures were appended.

In the paper read at the Council Mr. Hocking said that the inroads of Romanism demanded the severe attention of all Christians and lovers of religious liberty. He quoted the following statistics:

In 1851 there were 958 priests, 683 churches, chapels, and stations, and seventy monasteries and convents belonging to the Roman Catholic Church in England.

In 1908 there were 4,193 priests, 2,137 churches and chapels, and 1,131 monasteries and convents.

He said he did not so much object to this state of things as to the way in which the propaganda was carried on. The press had been secured to the interests of Rome. He was bound to say that some of the members of Parliament, who occupied honored places in the front of their Free Church Council had voted against the resolution proposed in the House of Commons in favor of the inspection of monastic establishments (loud cries of, "Names!"). "If you want names I can give them."

The President (The Rev. Evan Jones, of Carnarvon): "This is a grave matter."

The Council still clamored for the names, whereupon the President said: "I don't say that it should not be inquired into,

but I don't think this is the place or the time" (loud cries of dissent).

Mr. Hocking: "I have all the names here."

Voices: "Let's have the traitors."

Mr. Law, the General Secretary: "I have a proposition——." The rest of the sentence was lost in cries of "Names!"

The President: "It would be a sad thing to give names of gentlemen who are not here to answer for themselves (voices: "They will get on the executive.")

The President: "We will have them before the Committee." He then appealed to the Council to allow the reading of the paper to proceed.

Mr. Hocking then resumed the reading, which urged that the Council should adopt more vigorous efforts, including a great annual Protestant demonstration and the instruction of children in the history of their faith; also that they should send out their very best orators and scholars to demonstrate the doctrines of Protestantism.

The conclusion of the paper was greeted with a remarkable demonstration, the large audience rising and cheering vociferously for several minutes.

The President expressed his personal thanks for the paper, and said: "I have not seen anyone sleeping this afternoon"; then he added gravely: "See that you don't go to sleep. Let us be men and let us train our hands to deal with this matter."

The Rev. John M'Neill, the great evangelist, who has succeeded the Rev. F. B. Meyer in Christ Church, London, followed with an account of his experiences in Malta, where a series of meetings conducted by him was stopped by the efforts of the Catholic Archbishop. But the end of that had been that King Edward had acted as he might have been expected to act, and Protestant liberties were now safe in every part of the Empire. That Archbishop had learnt the truth of the Scotch motto: "Nemo me impune lacessit," which might be translated "He is sorry that he ever touched John M'Neill."

In the end it was agreed to refer the matter of the voting of the members of Parliament of whom Mr. Hocking had spoken,

to a special Committee, and to print and circulate Mr. Hocking's address.

The religious press in Great Britain has given wide publicity to the proceedings of this Council. Shall we ever have a Protestant Congress or Council in the United States to consider the inroads of Romanism in our great Republic? May God raise up the men who will answer that question in the affirmative!

Kind Words

The Converted Catholic. Edited by the Rev. James A. O'Connor. Volume xxv. Pp. 380. (New York: James A. O'Connor, 331 West 57th Street.)

This is a volume to gladden the hearts of Protestants. With so much in this country to depress on account of Evangelical timidity and Ritualistic treachery, it is refreshing in the extreme to read in these pages of successful aggressive work among the Roman Catholics of the United States which has resulted in the rescue of large numbers, including over 100 priests, from the tyranny of that unscriptural system which has its headquarters at the Vatican. The work of Christ's Mission in New York is conducted on thoroughly Evangelical lines in a spirit of love, and that is the only spirit in which Missions can be conducted with success anywhere. Romanism is of course a tremendous power in the United States, but in Mr. O'Connor it has to reckon with one who knows its character and its workings, and who fearlessly exposes both in his paper. It is noteworthy, too, that in carrying on his work he has the support of all that is best in American Christianity. The Magazine can be obtained from Mr. O'Connor for a dollar a year, but we think it would be well if arrangements could be made to have an English publisher. Every person engaged in the conflict with Rome ought to make a point of seeing the "Converted Catholic."—The English Churchman (London), March 11, 1909.

The Converted Catholic, edited and published monthly by Rev. James A. O'Connor, 331 West Fifty-seventh street, New York, at \$1.00 per annum, now in its twenty-sixth year of publi-

cation, is the best periodical published in the English language in America concerning the many phases of Rome, religious and political. For accuracy of statement, purity of contents, a Christlike spirit that ever pervades its pages, it is unsurpassed. The late Bishop McCabe pronounced the editor "this noble man," and said concerning the work that he edits: "We commend this magazine to all the readers of World-Wide Missions." In volume twenty-five, which has just come to hand, we have read with interest Bishop Burt's sermon, "Roman Catholicism at Home," in which he affirms: "Roman Catholicism is pagan in its spirit of persecution," and this Methodist bishop, who knows whereof he speaks, declares: "Rome does continually denounce and boycott and persecute, for we have felt the lash on our own backs, and know well what she would do if she could."—The Northwestern Christian Advocate.

From a Converted Catholic

A professor in one of our Western Colleges, with the good name of John McCarthy in renewing his subscription, March 22, 1909, writes:

"Many single articles in The Converted Catholic each month are worth the money to me who was once a believer in the teachings of the Roman Catholic Church, and conscience will not allow me to read it without paying the very small subscription price.

"I rejoice at the grand work you are doing in opening the eyes of so many and showing them the way of salvation through Christ. The Lord will give you victory.

"I am delighted to see more of those instructive love letters to Cardinal Gibbons. I am sure he must enjoy them too. No one can appreciate them so well as one who has been trained in the devious ways of Roman Catholicism."

From New Jersey:—I was surprised to notice that I was so much in arrears, and so I send you four dollars, which pays to the end of the year, and one dollar for a new subscriber. Your excellent Magazine, as usual, is full of interest, and I have no doubt you are leading many out of darkness into light.

H. H. B.

Popularity Still Pursuing Mr. Roosevelt

The tumultuous departure of Mr. Roosevelt from New York, last month, to hunt wild beasts in Africa, was marked by the announcement from the Society for the Propagation of the Faith, of which the Rev. John J. Dunn is Director, that the ex-President had promised that he will pay a visit to Mother Mary Paul in Nsambya, in the province of Uganda, British East Africa, during his travels in that country. The New York Herald, March 27, 1909, says: "Father Dunn wrote some time ago, inviting the former President to call on Mother Mary, and he replied that he would be pleased to visit this Sister and see the work she is doing among the natives. Mother Mary Paul, who was Miss Mary Murphy, of New York, has a flourishing convent in that region. The Herald of the same date had a picture of that brave nun, with a glowing account of her work among the natives, and that of the thirty-two Roman Catholic priests in the same province. As Father Dunn's Society supports that mission in Africa, the natives who accept the teaching of the Roman Catholic Church will, of course, learn that "Protestants, Schismatics, Heretics, and Heathens" are excluded from the Roman Catholic heaven, because they do not belong to the "true Church," according to the declaration of Father Dunn in his statement of the objects of the Society. We publish it once more for the enlightenment of both Protestants and Catholics. The statement was made in St. Patrick's Cathedral, New York, when Archbishop Farley presided at the annual meeting of the Society in December, 1908, when four thousand Catholics were present:

"THE MISSION FIELD.—There are in the world about 1,500 millions of human beings. Of that number only 275 millions belong to the Church of Christ; the others are Protestants, Schismatics, Infidels or Heathens."

If Mr. Roosevelt believes that statement of his Roman Catholic friends, he ought to join the "true Church" if he wants to go to heaven when he dies; and if Archbishop Farley and Father Dunn really and truly believe that no Protestants are members of the Church of Christ, and therefore cannot be saved—for out of the Roman Church there is no salvation—they are most ungrateful if they do not work day and night for the conversion

of this distinguished man who has been the best friend their Church has ever had in this country.

Mr. Roosevelt has declared that he yearns for rest and quiet while hunting the savage beasts in darkest Africa, but his Roman Catholic friends will persist in the indecency of annoying him with their requests, and advertising their mutual relations. With them, gratitude is a lively sense of favors to come.

Amid the plaudits showered upon Mr. Roosevelt before his departure for the jungle was the following resolution passed by the Methodist Preachers' Meeting, March 22:

The New York Methodist Preachers' meeting, comprising 1,000 ministers in its membership, extends its grateful salutations to Theodore Roosevelt, private citizen, by his own resolute claim, but the world's first citizen in our esteem, upon his outgoing for Africa, and will pray for his personal safety, the highest success of his great quest, and for his safe return. This greeting is forwarded by the hand of the Rev. Joseph C. Hartzell, Bishop of Africa.

The Monday previous, March 15, those sons of the great John Wesley listened for two hours to the Roman Catholic orator, W. Bourke Cochran, the Tammany politician, who expressed his delight at being invited to address such an assembly, seeing that he was such an uncompromising Roman Catholic. An editorial note in the *New York Christian Advocate*, March 18, said:

The Lecture on Washington and Lincoln, by the Hon. W. Bourke Cochran, before the New York Preachers' Meeting, drew a great concourse. In plan, wealth of history, language, and intellectual and moral force and delivery we class it among the most remarkable orations we have heard on this or any other subject. The hour and a half passed like a pleasant dream—and the hearers were so loath to cease their applause that they called out Bishops Warren, Goodsell and Hartzell to express their thanks; and besides this they passed a standing vote of thanks and held the orator for half an hour in personal gratulation and thanks.

Bourke Cochran is one of those strenuous Roman Catholics whose oratory is utilized by the hierarchy in throwing the American people off their guard concerning the claims of the Vatican to supreme spiritual and temporal rule.

From Roman Altar to Protestant Pulpit

The Rev. Samuel McGerald, of Buffalo, N. Y., a minister of the Methodist Episcopal Church, has written an excellent book, which deserves a wide circulation among both Protestants and Roman Catholics. Its title is "The True Faith and How I Found It." This useful work is published by the True Faith Company, Buffalo, N. Y. The price is 75 cents, bound in cloth and boxed (by mail 83 cents); paper covers, 35 cents, post free.

Dr. McGerald was the son of Roman Catholic parents in Ireland, and an altar boy in his youth. When very young his parents brought their family to Canada, subsequently removing to Rochester, N. Y. Here he entered the employ of Mr. Henderson, a leader in a Methodist church, whose kindness and interest in him paved the way for enlightenment on the subject of the Bible and of evangelical truth. To Roman Catholics one of the most interesting passages will be that describing the writer's conversation with Father Carroll at confession (pp. 67, 68), in which he explained why he could no longer pray to the Virgin Mary.

Protestants will do well to study the short chapters that show plainly the true nature of certain Roman doctrines and supply refutation for them. Seldom is so much reliable information on so many different topics presented in so convenient a compass.

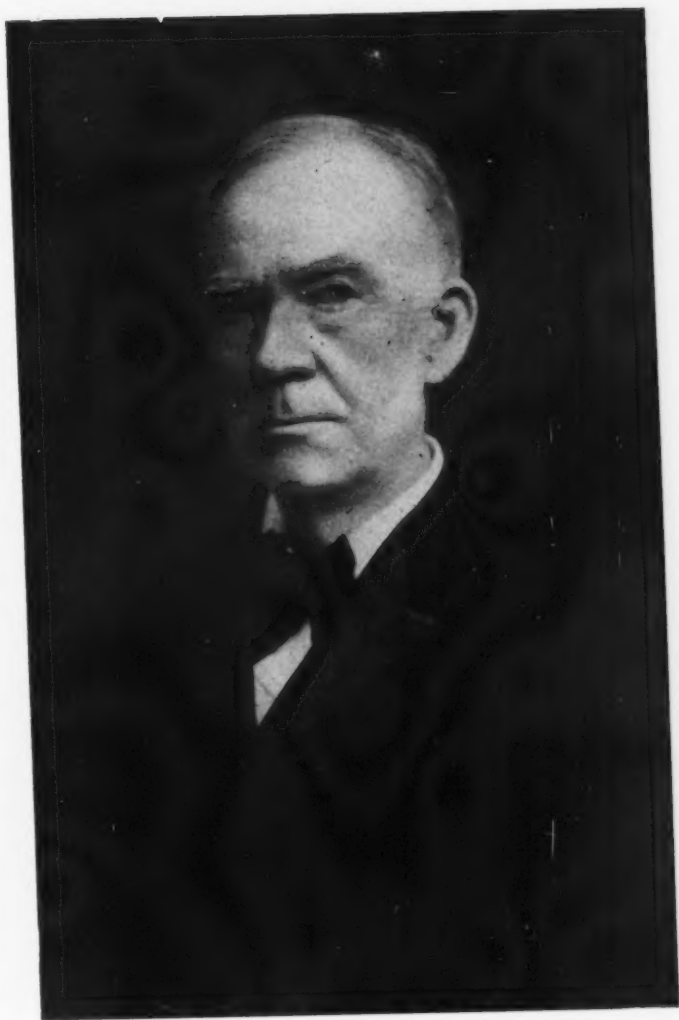
All the McGerald family were earnest Roman Catholics. The father had, as an heirloom in the family, a large illustrated edition of the Catholic New Testament. One Sunday evening while young McGerald and two of his sisters were alone in their home, the lad took down this Testament from the shelf where it had been carefully preserved. "I read from it," he says, "to my sisters the story of the arrest, trial and crucifixion of Jesus. The simple reading of the narrative made such an impression on us that we all broke down and wept together. I was in my thirteenth year, and I have no doubt that the spirit of the Lord wrought then upon my youthful heart."

After his conversion at Rochester, the young man met with much opposition from the members of his family. One of his

sisters who had become a nun induced him to go to a convent in the city for an interview with one of the Sisters who had been a Protestant.

The Young Convert Confounds the Nun

"When the day and hour arrived I put my little Bible in my pocket and started for the convent. I was ushered into the large waiting-room where I soon met my sister and the Sister of Charity who was a professed convert from Protestantism. I at once made known my errand. I told her that I did not come to have any controversy with her. All I wished was the Scripture proof-texts in support of worshipping the Blessed Virgin, and then I was prepared to return to the Catholic Church. 'Oh,' she said, 'that will be a very easy matter.' As she produced her Bible I pulled out of my pocket my little red-bound copy of the Word and laid it on the stand by my side. The sight of it seemed to unnerve her, and straightway losing her temper, she became very angry and said some very bitter things about my version of the Bible. 'Do you call that a Bible?' she said. 'That is no Bible. It is a book gotten up by Martin Luther, John Calvin, and John Wesley.' 'They were mighty smart men,' said I, 'if they got up such a book as this that I hold in my hand! But,' I remarked, 'never mind about my Bible, all I want to know is this, does your Bible authorize me to pray to the Virgin Mary?' She then quieted down and set about the task of finding the passages. In the back part of her Bible, as in many, if not all, the editions of the Douay Bible, there is a list of the distinctive doctrines of the Church with Scripture proofs annexed. As I had been over the ground pretty thoroughly, I knew the first passage she would quote, 2 Cor. 1:11. She tried to find the passage but all in vain. She searched the Bible from Genesis to Malachi, but could not find Paul's Epistle to the Corinthians. I witnessed and secretly enjoyed her search. So after her knowledge of the Bible had been sufficiently tested and my patience sufficiently tried, I suggested to her that she would find it more readily by looking in the New Testament; which she did. But when she found it and read it, she was greatly chagrined, for the verse proved nothing of the kind. It is simply a request of the Apostle Paul that his Corinthian brethren should pray for him: 'Ye also



Rev. Samuel McGerald, D.D.

helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf.' Not a single word about the Virgin Mary or the saints or angels praying for us is to be found in the passage. Well, as that was the strongest proof-text that she could produce, the prospect was not very bright for a convert that afternoon. When she saw that she was discomfited in her attempt to convince or convert me to the worship of Mary, through the Bible, she tried to win me over by personal appeal and earnest entreaty. The interview lasted about two hours. The conversation or controversy became very spirited and at times highly exciting and somewhat dramatic, my sister Eliza rushing across the room and begging me with tears not to talk so to the Sister. My only offence was that I got the start of her in argument, and put questions to her she could not answer. Instead of remaining on the defensive, I boldly assumed an aggressive attitude and pressed her sore on her own ground.

"Having failed to furnish a single Scripture text favoring prayers to the Virgin Mary or to any saint or angel, and being annoyed by certain proofs and arguments I presented against such worship, as a last resort they both came across the room to me, and getting down on their knees, entreated me to get down on mine and offer just one prayer to the Virgin, and they assured me if I would she would convert me right there. I replied, 'Of course she would. For if I should kneel down and pray to her, it would be to acknowledge that I was already converted to her worship.' So I stoutly resisted all their pleas and tears. I told them frankly I could not be caught in such a trap. Then when they saw that all their efforts were in vain, they desired me to go into the adjoining chapel and pray. I told them I would gladly do so. I was ready to pray anywhere. So I went in and knelt down and prayed to the Father in secret, while they, I suppose, supplicated the Virgin and the saints. Thus closed the most remarkable and memorable interview I ever had with a Roman Catholic."

From Pennsylvania:—Enclosed I send renewal of my subscription to *The Converted Catholic*. I do not know any monthly which gives its subscribers more for their money. My best wishes and prayers for the success of the work you are prosecuting so well and so wisely, as I think. E. M.

Victims of Convent Life

LAST month the English newspapers gave much space to the escape of a nun, Miss Madge Moulton, from the St. Mary Abbey Convent, Bergholt, near Manningtree, Essex, on February 28.

Miss Moulton had been in the convent seven years, going there from the Dominican School at Bognor. She was one of the most useful young nuns in the convent having learned Latin and Greek, and the printing business, and domestic economy.

Towards the end of last year she was not allowed to write to her mother, but a few days before she escaped she managed to get a letter mailed to her, in which she said:

Dear Mother—Do come and see me before Lent, if possible, and bring an extra five shillings (\$1.25), which may possibly be wanted. I am not allowed to write to you, and am sending this at great risk!

Miss Moulton made her escape on a dark night, running two miles along a country road to the railroad station in pouring rain. Terrified lest she should be taken back if overtaken, every time she heard a vehicle coming from behind her, she lay down in the ditch by the roadside. She had nearly reached the railroad station at Manningtree when she was overtaken by a wagonette containing two Sisters who had been sent from the convent in pursuit. While they were endeavoring to force her into the vehicle she cried for help, and a railway porter came to her assistance, thinking she had fallen into a pond near by. On his approach the two nuns decided to accompany Miss Moulton to the depot, where they vainly tried to persuade her to return. As she had no money the station-master lent her enough to take her to her mother's address in London, where she duly arrived about five o'clock next morning. Her mother told the newspaper men the next day that her daughter would on no account return to the convent. The Daily Express (Dublin), says that this is the third escape from this convent. The first nun sought the protection of a shoemaker living near by, who sent her home after keeping her for two days. The second escape occurred fourteen years ago, when the nun ran into the residence of Archdeacon Woolley,

who was then Vicar of East Bergholdt, and gave her shelter until he had communicated with her parents.

This convent has a very high status—of its kind—the superioress being known as the Mitred Lady Abbess, the only one in Great Britain. It is a monastery of Benedictine nuns, originally established at Brussels for English ladies in the reign of Queen Elizabeth, by Lady Mary Percy, daughter of the seventh Earl of Northumberland. In the eighteenth century they returned to England; after some time spent at Winchester, they removed to the property which they now possess. There is accommodation for sixty nuns, and one of their chief occupations, apart from their devotional exercises, is the printing and binding of books. Very expensive vestments are also made, which are sent to all parts of the world.

When the Mother Prioress was interviewed after Miss Moults escape, she was asked if it were true that no girls were received into the convent who could not give the institution £1,000 (\$5,000), she replied: "Alas, we are very poor. It is as much as we can do to keep our place together. We expect all our Sisters to bring a dowry, and that is all." This reply does not at all conflict with a statement made by Mrs. Moults, who said: "There are many well-known people in the convent. One is a foreign princess. She has with her diamonds worth £90,000 (\$450,000)".

If the unhappy victims in a convent of this high character could not be schooled into remaining there, what must be the condition of things in similar institutions where the life is much harder and involves more hardship and self-inflicted cruelty?



Last year The Converted Catholic reported the escape of several nuns from convents in this country. From Council Bluffs, Ia., Sister Geneva ran away from St. Bernard's Convent, on February 28, and was married in Omaha to Orange Raymond Dye, of St. Joseph, Mo. Mr. Dye fell in love with the Sister while working in the institution. Arrangements were made for an elopment, through friends, and Dye was at the appointed place under the convent wall. When the nun threw a package of clothes down from her window and started down-

stairs with her shoes in her hand, two shots were fired at the young man. After a scuffle the Sister escaped, but Dye was captured and held prisoner for several hours. Sister Geneva made her way with bare feet through the snow to the Kiel Hotel. A little later she was confronted by the convent representatives, and exchanged for Dye, who was set free on condition that the nun return to the convent. Before eight o'clock he had obtained habeas corpus papers and he then returned to the convent with an officer and got possession of the nun. They were married by County Judge Leslie.



Many years ago the English poet, Martin Farquhar Tupper, wrote "The Nun's Appeal":

Who shall deliver me? Whither to fly?
How to escape from these deaths that I die?

Ah! once I was young, and I know I was fair,
For he praised my blue eyes and my bright golden hair;
I loved him—woe's me! but he heeded me not;
I was mad, I was weak! he forsook, he forgot!
Then I sought for some refuge; O where should I search,
Except with the Abbess, the Priest, and the Church?

They caught me and flattered me, calm'd my poor heart,
Wounded and agonized, sore in its smart;
They hid me from friends who still sought me in vain—
Alas! I derided their love and their pain—
Elated, that dear Mother Church took me in,
Earth's sorrow to soothe, Heaven's glory to win.

My wrongs were their scoff, and my soul was their scorn;
My body—O would I had never been born!
Prisoned and tortured and tempted for years,
Till years are forgotten in darkness and tears!

O, not all at once, but by bitter degrees
I drank that full cup of deceit to the lees;
From the hour when a bridal-robed victim I lay
At the foot of the altar on Sacrifice-day.

With misery's moaning and lunacy's shout,
I shriek, I implore—let me out! let me out!

A "Saint" Who Burnt Heretics

In Great Britain there seem to be more eyes open to the efforts of the Roman hierarchy to "capture" England for the Papacy than there are here to perceive the peril to our national institutions involved in the aggressions of the representatives of the Vatican in this country.

The London Times recently published an extract from the Roman Breviary concerning Ferdinand III, King of Castile, which is given further on. As this book is for the use of priests it is printed in Latin, and is seldom ever seen by laymen. The person who caused the publication of this extract was probably a priest who had been converted from the errors of Roman ways, and was desirous to inform Protestants of important facts.

Ferdinand III, King of Castile, was born in 1200, being the son of Alphonso IX of Leon, and of Berenguela, sister of Henry I of Castile. When the latter died, in 1217, Ferdinand's mother procured his proclamation as King of Castile. On the death of his father, in 1230, he united Leon and Castile under one crown. He died in 1252. He was canonized by Pope Clement XI in 1671, that is, he was made a saint, and declared to be so holy that people were encouraged to offer prayers to him. The feast of St. Ferdinand occurs on May 30, but it is observed only in Spanish-speaking lands. In like manner it is obligatory on priests in those countries to recite the lessons of the Breviary for that day. There we read, in the fourth lesson, that Ferdinand "displayed his zeal for religion, especially in persecuting heretics whom he allowed no place in his kingdom; and with his own hands carried the faggots for the burning of those condemned to the stake (*propriis ipse manibus ligna comburendis damnatis ad rogum advehabit*)."

From Detroit, Mich.:—Enclosed please find money order for \$2.00; one in renewal of my subscription. The other is to provide for placing a copy of *The Converted Catholic* for a year wherever in your opinion it will do the most good; in other words, where its blows will be most telling. W. M. S.

Priests at Christ's Mission

At no period in the history of Christ's Mission were there more applications than at this season from priests who seek counsel, sympathy and aid in their efforts to leave the Roman Catholic Church and renounce the priesthood. Four of these priests have made personal application, two of whom wished to continue in their Church for another month. Then they would formally resign and begin to prepare for work as Protestant ministers. As the explanation of their purpose was not very clear, Pastor O'Connor took them to see the Rev. Dr. Charles W. Drees, who has been in New York this season as one of the committee on revision of the Spanish Bibles. Dr. Drees has been for thirty-five years a missionary in Spanish speaking countries—Mexico, South America, and Porto Rico, and he has always manifested great interest in the work of helping priests to come out of the Roman Church. He is home now from Argentina, and will return to that country when the revision of the Spanish Bible is completed.

After a long interview with those priests, during which Pastor O'Connor said he was convinced that if they did not leave the Roman Church now when the Spirit of God had moved them to take the first step in coming to see him, trouble and disappointment would await them. Their reasons for delay were ethical, not theological, and though honorable to them as men they were not free from the wish to compromise with the divine guidance. Dr. Drees agreed with Pastor O'Connor that if they "held back" under the circumstances, their good faith would be called in question in their future relations with Protestants. A week later one of those priests called at the Mission with another priest from a neighboring diocese, and it was evident they were not quite ready to come out and be separate from Roman Catholicism. As those priests are in charge of large parishes they felt it would be a breach of faith with the bishop to leave their churches just then.

The following letter was received from another priest:

March 23, 1909.

Rev. and Dear Sir:—Permit me to address you in a personal matter. I was up to February 2, 1909, a Roman Catholic priest

in good standing, but resigned on account of doctrinal difference. I would like to exercise my ministry in a Christian Church of sound principles.

I am thirty-three years old, speak English, German and Italian. I have good references. Will you have the kindness of giving me some advice? N.

The Rev. F. S. E. Devona was of a noble Italian family. His father had settled in England where he married a Scotch Roman Catholic lady. His uncle was a Roman Catholic bishop.

At the age of sixteen, Mr. Devona was received into a Dominican Novitiate House, and in 1894 he was ordained priest in the Basilica of St. Giovanni in Laterano, in Rome.

He came to Christ's Mission in 1898, and became a Protestant. He enumerated the following as the particular Roman doctrines that compelled him to leave the priesthood: "Papal infallibility, because it appears to me contrary to reason, to Scripture, and to historical facts; the Immaculate Conception, as contrary to the many reiterations of Scripture regarding man's natural state and need of a Saviour; priestly absolution, because in Scripture remission of sins is everywhere spoken of as following up faith in Christ, and not bestowed upon an 'Absolvo te'; Transubstantiation is contrary to Scripture, which declares Christ to be in Heaven in His glorified body, and contrary to reason, because it could not profit a Christian to eat the material body of Christ; Tradition, because it is so uncertain no one can specify what it is or where to be found; and purgatory, for Christ 'loved us, and washed us from our sins in His own blood,' not by suffering which we undergo either here or in purgatory. I abandoned the Roman Church because it denies the Scriptures to be a true rule of faith, and discountenances any study of them. It virtually denies the finished work of Christ's atonement by loading us with a multitude of other requisites before entering into eternal life."

Besides the priests who have been delivered from Romanism through the agency of Christ's Mission, many monks have also sought its help in getting out of the "prison-house," as the monastery has been styled by so many of them.



Rev. F. S. Devona.

In 1896 Edward J. Gleason was a Dominican monk, who wrote to Christ's Mission from Somerset, Ohio, where he had spent eight years in a "canonically established convent with strict papal enclosure." In the beginning of the letter the writer announced his intention to renounce Roman Catholicism, but said he had deferred writing, as all correspondence was subject to the inspection of the Superior. "At times, while intoxicated, when an unsealed letter is presented to him, he says, 'Seal it yourself.' He is enjoying one such drunk to-day, and I seize the opportunity to write to you. The incoming mail he seldom reads, so I hope and pray to hear from you." The writer went on to say that the following week he would officiate at a requiem high mass, which duty would take him out of the monastery, and he proposed to make his escape to Christ's Mission.

Pastor O'Connor wrote a careful reply, giving the address of a subscriber to The Converted Catholic in the place where the high mass was to be celebrated, asking him to call and take the letter as an introduction. To the subscriber also Pastor O'Connor wrote, asking him to go to the church, obtain an interview with the monk after the service, rescue him from the Romans, if necessary, and send him on to New York. This plan was so far carried into execution that the prisoner of the convent successfully escaped from it. Pastor O'Connor sent him to the Moody Bible School, Chicago. He afterward became a successful teacher.

Christ's Mission Services

Pastor O'Connor preached at all the services in Christ's Mission last month. The chapel was filled at every service, many Roman Catholics always being present. The spirit of the Thirtieth Anniversary of the work of the Mission pervaded every meeting. Pastor O'Connor said he hoped the friends of this cause would pray that needed help and relief from financial cares might be provided this season. All who had coöperated in the work of the Mission could rejoice that so much good had been accomplished. God had blessed it these Thirty Years. Its progress now needs the prayers and gifts of Christian friends.

American Catholics Abandoning [Romanism

In the New York Catholic News, March 13, 1909, we read: "prayers are asked that a father and a brother may return to the Church;" and that "a brother may be more industrious and agreeable in the home;" "that a child whose mother is a Protestant may be able to make her first communion, and that same may be the means of grace for the other members of the family;" "old subscriber wishes prayers for a daughter who is yielding to an infatuation for one who she cannot lawfully marry."

In that last case it is evident that the Protestant young man has refused to be married by a priest. He may be a subscriber to The Converted Catholic, and if he will explain the Christian way of salvation to that Catholic girl she will surely become converted.

In several other cases prayers are asked for the return of converted Catholics to the Church—"that father may return to the Church and Easter duty; and conversion of sister-in-law to the true faith; and during the month of Saint Joseph (March) for the conversion of a non-Catholic friend; that husband may receive holy communion soon, and grace of understanding for same, who is a convert and seems poorly instructed in the faith." (That former Protestant is evidently finding his way back to the religion of the Bible.) This clause also is worthy of note: "prayers are asked for the conversion of a man who has fallen away from the faith and professes not to believe in God."

A daughter asks prayers that mother may come back to the Church. "A Child of Mary asks prayers for the conversion of a young man who has recently married a non-Catholic, outside the Church." "Conversion of non-Catholic husband; return to the Church of two friends who have forsaken their religion." "Kansas reader asks prayers for return to the faith of father, brother and nephew;" "conversion of a brother who has lapsed from his religious duties;" "That renegade Catholic may come back to Church and convert her husband;" prayers are asked "for the conversion of four sisters who became Catholics when they were young. Three have forsaken their religion, and the fourth is careless."

Rome's Losses Everywhere

Not only in the United States are Catholics leaving the Roman Church, but the people are becoming enlightened in every country. Here the Protestant churches in all denominations are continually receiving converted Catholics into membership. In the calendars of those Churches announcing new members, Catholic names are conspicuous at every communion service.

In the New York Literary Digest, March 13, 1909, the statement of a bishop of the Protestant Episcopal Church appears, declaring that during the last fourteen years he had received into the membership of that Church three hundred Catholics from the Roman Communion. Another bishop said that eight Roman priests had recently come into the Protestant Episcopal Church. Those converted Catholics are quickly absorbed into the great Protestant body of the country, though, on account of their Catholic names the hierarchy may still count them among the Romans in the Catholic Directory, which gives the Roman Catholic population in the United States as 14,000,000.

In England the converted Catholics are described as "leakage." This is the term used by a priest in Scotland, the Rev. George Angus of Fifeshire, in a long communication to the London Tablet, the leading Roman Catholic paper in England. He says that most of the Catholic boys and girls, when they left school, not only left their lessons behind them but the practice of their religion also.

When Dr. Angus calls his forgetful and neglectful parishioners to task because they do not attend mass they frequently exasperate him by giving, as an excuse: "I never gave it a thought."

On one occasion he had this experience with a non-Catholic man who had been to church "on two or three Sundays, sitting and gaping about him during mass." He came to see a priest, saying that he wanted to join his church. In answer to a question he replied that he wished to marry a girl who would not have him until he became a Catholic. The priest then inquired if his visitor would become a Catholic if the girl died or broke the engagement. "Oh, no, I never gave it a thought."

A Professorship for Abbé Loisy

M. Alfred Loisy, the distinguished leader among the Modernists of France, has been appointed to the Chair of Religious History in the College of France, by the French Minister of Public Instruction. He was one of the foremost priests of the Roman Catholic Church in France, but was excommunicated with the major excommunication last year by Pope Pius X himself, on account of his championship of liberty of thought and opinion. He was one of the most noted of French writers on religious subjects, and commanded the respect and esteem of many who were opposed to the doctrines and practices of the Roman Church.

The appointment of such a man to this important position under the Government shows very plainly the feeling of the men in authority in Paris towards the Papacy and those against whom it launches its heaviest denunciations.

Father Murri Excommunicated

On March 22, the Supreme Congregation of the Holy Office (the Roman Inquisition) issued a major excommunication against Father Romolo Murri, leader of the Catholic Democrats, who has just been elected to the Chamber of Deputies as a Christian Democrat. The excommunication deprives the priest of all ecclesiastical communion, being equivalent to an anathema, which is pronounced only upon the greatest offenders.

Father Murri was the first priest to enter the Italian Parliament after the fall of the temporal power, but on his formal excommunication he will not even be allowed to wear the ecclesiastical robes.

Father Romolo Murri was suspended in 1907 by the Pope for disobedience of the papal instructions regarding the behavior of the clergy. This punishment aroused considerable excitement at Rome, as it deprived him of the exercise of his clerical office and of the enjoyment of the fruits of his ministry.

Father Murri was director of the National Society for Cultural Education, which was organized in 1902 for the purpose of conducting a Christian-Socialist propaganda. Among the

publications of the Society was a tri-monthly review entitled *Social Culture*, of which Father Murri was the editor.

Loisy and Murri are only two of the learned Roman Catholic priests who have recently come under the ban of the Jesuitical clique that controls the Roman Catholic Church. The American priests avoid scholarship as something dangerous. They will have nothing to do with it, for if they gave themselves to study and learning they would be apt to lose their parishes. "Where ignorance is bliss, tis folly to be wise."

The Pope a Political Puppet

In the choice of a new Pope the Cardinals in conclave are supposed to be guided by the Holy Ghost in their selection of the man who becomes "infallible" as soon as he is elected. The people are taught this, but every well informed person knows that politics enters so largely into such an election that the Holy Ghost can have nothing to do with it. Much light is thrown on this subject by the well-informed Roman Catholic writer, "Marquise de Fontenoy," in a communication to the *New York Tribune*, March 29, 1909.

This writer says that during the illness of Pope Pius X last month an extraordinary meeting of the Cardinals was held at the residence of Cardinal Rampolla to consider what steps should be taken in the event of the Pope's death. The writer continues:

Rampolla, who is one of the few Italian members of the Sacred College who can boast of patrician blood in his veins and who is a scion of one of the oldest princely houses of Sicily, is universally recognized by all of the cardinals of the Curia as their leader, and enjoys to a very exceptional degree the respect and regard of the princes of the Church abroad. Whether he himself will be chosen as the successor to Pius X remains to be seen. It may be recalled that he would have been elected at the last conclave had it not been for the veto of Austria, exercised at the instance of Emperor William. Since then the right of veto formerly possessed by Austria and Spain has been abolished by a Papal bull, dated June 20, 1904, but only recently promulgated, and the members of the Sacred College feel that they owe Rampolla reparation for having permitted themselves to be dominated by Austria at the last conclave, and, moreover, realize the importance of having in the

chair of St. Peter in these troubles times a statesman of the immense experience, of the sobriety of judgment and of the transcendent ability of Rampolla, the trusted Secretary of State and alter ego of Leo XIII.

Thus it is evident that Rampolla was the choice of the Cardinals at the last conclave; but when the knowledge of this decision reached the German Emperor, this Protestant ruler forbade his election, and then Joseph Sarto, the Peasant Pope, was chosen. Let the Catholic people think over this matter, and they will see how they have been deceived in believing that the Holy Ghost inspires those old cardinals in the selection of a Pope. No man so chosen could be the Vicar of Christ, who has the Keys of Heaven to admit all who believe in his "infallibility" and to send down to the other place all who declare him to be only the head of a great political organization, a mere puppet in the hands of the Jesuits and other politicians.

A Hopeful Prediction

A highly esteemed correspondent writes from Boston:—

For several years it has been my belief that some day there would be a climax in this country, when this Roman Catholic power, whose center is at the Vatican, would do something so glaringly treasonable that the American endurance would suddenly snap, precipitating events; when it would be quick work to a finish—perhaps extermination.

When it comes, the leader will be ready. This is God's country as no other ever was, and He rules and He has many devoted followers even in the large cities where the hierarchy boasts its numerical superiority. One man, with God, is a host. There is no reason to be discouraged when the Lord's army is so large. All our cities have hosts while Solomon had but one.

It takes a long time to educate public opinion when they do not care to know. Something has to happen to startle them out of their apathy. They care less for their birthright (apparently only) than for their pockets. But when the time comes, there will be a sudden reversal, with less of pocket and more love of country and liberty.

Americans are quite unlike any other people on earth. Under their calm, indifferent manner smolders a volcano.

E. M. W.

Protestant and Catholic Missions

The Rev. Giorgio Bartoli, the Jesuit writer whose high literary attainments made his abandonment of his Society and of the Roman Church one of the European sensations a few months ago, and an article from whose pen appeared in *The Converted Catholic* for December, 1908, has written for *The Rivista Cristiana* a summary of two articles on the subject of Protestant foreign missions from the pen of Father Piolet, a Jesuit writer. This Jesuit says that while the Evangelical churches in Europe and America maintain 558 missions, those of the Roman Church do not number 200. After a comparison of the two classes of missions he gives these conclusions: 1. The Protestants give seven or eight times as much money to their missions as the Roman Catholics; 2. The Protestant missions are well administered, and the native work becomes, sooner or later, self-supporting in both material and spiritual things, while the Catholic work always depends on Rome, both in spiritual and material things; Rome does not trust native bishops and priests. 3. The success of Protestant missions is not due to material and moral support from their governments. 4. The Protestant missionaries are less in number than the Catholic by about one-fourth, but their numbers are rapidly increasing, while the Catholic forces are diminishing. 5. As to educational institutions, the numbers of schools, etc., and pupils is about equal, but the Protestants are far superior in universities, theological schools and high schools. The Protestant mission press is also far superior to that representing the Church of Rome. 6. The Protestant medical missionaries are far superior to the Catholics engaged in similar work, but in the care of orphans he considers the latter the more successful.

Dr. Bartoli, in commenting on Father Piolet's articles and conclusions, points out that the striking results of the Protestant missions have all been obtained in about sixty years, while the Roman Catholic missions have been established a much longer time. He refers to the shallowness of Xavier's work in India, seeing that 60,000 Roman Catholics became Mohammedans at the command of Tippoosahib, without the slightest protest or resistance; more than that, they remained Mohammedans after the British conquered Tippoosahib, when they could have returned to Catholicism had they wished to do so.

THE PAULIST FATHERS IN WASHINGTON

Last month, a few days before President Roosevelt left Washington, Rev. Dr. A. P. Doyle, rector of the Paulist Mission House, at Washington, D. C., called at the White House and presented to Mr. Roosevelt a number of young priests whom he is training to "convert" Protestants.

Some years ago Father Doyle went to Washington from New York City, where he was one of the priests in charge of the Roman Catholic Church on West Fifty-ninth street. The special work of the Paulists is to lead weak and ignorant Protestants away from the teaching of the Scriptures and the light of the Gospel into obedience unto the traditions of men and the darkness of Roman superstition. Several years ago most, if not all, the priests there were perverts from Protestantism, but all these have disappeared, and only Catholics now remain. Father Doyle's failure in this city suggested a journey to another field, and Washington was selected as the scene of his new labors.

We are not told what the President said to Father Doyle, but all his actions and public utterances for the last seven years justify the belief that he wished the Paulists success in their work of strengthening the Roman Church at the expense of Protestant bodies. But the Paulist priest is reported as saying:

Let me take the opportunity to acknowledge the many acts whereby you have manifested an evenhanded justice to the Catholic citizens of the United States.

The inference, of course, is that Mr. Roosevelt is the first President to do this, or that other Presidents have dealt out justice of a different character to the subjects of the Pope.

President Roosevelt was also informed that "Catholics, as such, have never asked any favors under the Constitution." It is hard to believe that the recent handing over of Indian trust funds to the amount of hundreds of thousands of dollars to the Roman Church for sectarian schools and institutions was an act of spontaneous generosity on the part of the Government, and very few people will believe it. In one of his letters to Mrs. Storer, written when Governor of New York, Mr. Roosevelt enumerated a number of different matters as

to which he had received "appeals" from "numerous Catholics."

For the benefit of Mr. Taft, Father Doyle said: "You have set a standard that the Presidents who succeed you must follow." He is not reported as saying, "if they wish to hold the Catholic vote," but if he had done so the implied threat would have been more completely worded. This is probably the first time that any President of the United States has been addressed in this manner by any clergyman, and Mr. Roosevelt had only himself to thank for the position in which he found himself.

This action is thoroughly typical of Rome. Whenever bullying or threatening will accomplish any particular purpose, it is used by the hierarchy in high places; and many members of the priesthood follow the example of their superiors.

Father Doyle knows better than anyone else the immediate reasons for his departure from this city, but in the year 1904 the demoralization of the priests who worked under his direction attracted the attention of the outside world. The New York Sun of September 14, 1903, stated that Father Murphy, one of these men, had severed his connection with the Paulists, and had been admitted into the See of Bishop Cosgrove, of Davenport, Iowa. It was further stated by the Sun (and none of these statements were denied) that Father Murphy had preferred charges against one of his brethren for having broken his vow of chastity, and that the accuser had been charged, in turn, with having violated the "seal of confession." According to Roman Catholic theology, this is the worst crime that any priest can commit.

Evil though this conduct was on Father Murphy's part—if he were guilty of it—he did what was far worse, from the standpoint of the Paulists, when he preached a sermon against the saloon. In this sermon he said among other things:

If I had a deep, personal enmity against some one in this city, to-morrow, and if I wanted a mean, low crime committed against that person; if I wanted an injury done to that man's family; if I wanted a theft or a robbery committed against

him, or a murder; if I wanted to see his child seduced or outraged, I would call upon a saloonkeeper. And if I wanted the evil deed effectively done, I would call upon a Catholic saloonkeeper to do it.

Here is a little hint for those who are making money in the liquor traffic. Put a clause in your will: "This money is the price of blood. I want you to build a monument over my grave with it. The money that raised this monument over my dead body brought my soul down to hell."

There is probably no city in the world where the Roman Church receives so much "blood money" of that kind as New York, and in that city no parish derives a larger proportion of its income from the liquor men than that of the Paulists. There is so much rum mixed with Rome in that parish that Father Murphy must often have been puzzled to know just where the one left off and the other began.

Perhaps if Father Doyle had induced the Pope to send some missionaries to his parish house to teach his priests some elementary rudiments of ordinary morality and decent conduct he might not have found it necessary to leave this city.

Some idea of the real nature of the "conversions" made by these deceitful priests can be gathered from an item in *The Catholic News* of this city (February 13, 1909): "Prayers are asked for the conversion of four sisters who became Catholics when they were young. Three have forsaken their religion, and the fourth is careless." Several persons who had been entrapped by these men have come to Christ's Mission, from time to time, lamenting the blunder into which they had fallen. One gentleman was formerly a Methodist. He was a professional singer, and when he went to confession he told the priest that he was singing in a Protestant church. The priest forbade him to do so, even after he had reminded him that his income was earned in that manner, and that he simply rendered his services professionally. The priest said that to continue doing so would mean the loss of his soul. The gentleman then asked if the souls of his parents, who were good Methodists, were then in hell. The priest replied that they undoubtedly were; and it is, of course, the real teaching of the Roman Church that there is no salvation outside of its pale. The singer thereupon said, that from that

time forward he would confess his sins to Jesus Christ alone and not to any man, and that he would take the Bible for his rule of life instead of the dogmas of Rome.

These few facts will afford some idea of the character of the Paulists and the work of the Order, of which this priest is a leading light, who undertook to browbeat President Taft over Mr. Roosevelt's shoulder.

If the Roman Church really wished to thank Mr. Roosevelt for the innumerable favors that he had shown it during his administration it was a great pity that it did not deputize at least a fairly respectable priest of a respectable Order—such as the Sulpicians, for instance—for the duty instead of allowing this insolent member of an Order of very equivocal standing to thrust himself forward as its truculent spokesman.

T. C. M.

Conversion of a Carmelite Monk

From Barcelona, Spain, comes an account of the conversion of a Carmelite monk, named Jose Gasol Barranco ("Father Manuel") who was until recently a theological professor and an administrator of monastic funds. He found the way of salvation through the study of the Bible in preparing for his lectures. In a letter to the Superior of his monastery, after stating the facts connected with his conversion, he said:

"It is Jesus who saves; and consequently, sacerdotal benedictions, indulgences, masses and prayers for the dead, are, according to the Word of God, of no avail. . . . My prayer is that God may help me to be a true Christian, and preserve me in His holy Gospel; and, meanwhile, I shall ever bless the infinite goodness of our Lord Jesus Christ for having opened my eyes to behold the light of His truth."

Last November Father Manuel was invited to preach a special sermon in the chapel of a convent at Barcelona—the very chapel in which years before he had been ordained priest and said his first mass. On this occasion he delivered a purely evangelical discourse, telling his hearers to look only to Jesus, as in no other name and by no other means could salvation be obtained. That sermon to those nuns, will, in the good providence of God, surely lead to the conversion of some of them.

Misleading Roman Catholic Statistics

All American Christians are indebted to the Rev. Dr. Randolph H. McKim, rector of the Protestant Episcopal Church of the Epiphany, Washington, D. C., for his faithful service in calling attention to the devious methods of Cardinal Gibbons and other Roman Catholic officials in their efforts for the aggrandizement of their Church at the expense of truth. Dr. McKim's historical scholarship has been used to good purpose in letters to the daily press rectifying the misstatements and perversions of these subjects of the Pope.

Taking up the letter of Archbishop Ireland from Rome to the London Times, and the statement of the publisher of the American Catholic Directory alleging that there were over fourteen millions of Roman Catholics in the United States, and 22,000,000 under the American flag, Dr. McKim shows in a letter to the New York Sun last month that these figures were grossly exaggerated. On this subject the following letter was sent to the New York Sun by the Editor of The Converted Catholic:

The interesting letters of the publishers of the Catholic Directory and the Rev. Dr. R. H. McKim, of Washington, that have appeared in The Sun, throw some light on the religious statistics of the Roman Catholic Church. We would have more light on the subject if informed as to the method of taking the census of the parishes.

"When the writer was a Roman Catholic priest only the families were counted; then five persons were allowed to each family, and the result sent as the statistics of the parish to the Archbishop or Bishop, who forwarded them to the publishers of the Directory. According to this method Dr. McKim is right in estimating his parishoners as 4,050, as he has 1,350 families under his spiritual care. It may be that the Roman Catholic method has been changed in recent years. To the writer's knowledge families with Catholic names were sometimes counted as belonging to the Roman Catholic Communion even though they may not have been active members of the Church. If this practice is still followed the number of Roman Catholics in the United States would be considerably reduced from the 14,000,000 of the Catholic Directory, or the much larger figure surmised by Archbishop Ireland in his letter to the London Times.

J. A. O'Connor.

**Editor O'Connor's Letter to Cardinal
Gibbons**

Eighth Series.

No. 4.

**THE ROMAN CHURCH OPPOSED TO ALL FREE IN-
STITUTIONS.**

331 West Fifty-Seventh Street, New York, April, 1909.

Sir:—Your article in *The North American Review* for March has aroused much interest, as it has generally been regarded as a reply to the protest of the Lutheran pastors in their letter to President Roosevelt, who had advocated the election of a Roman Catholic to the Presidency of the United States. Mr. Roosevelt did not reply to the Lutherans because he could not refute the arguments they brought forward against the election of a subject of the Pope of Rome as head of our Republic. The danger to our free institutions from a Roman Catholic exercising the great power that centers in the presidential office, was so well set forth that there was a general appreciation of the stand taken by these patriotic Christian men. There is not a Protestant American who knows history and especially the record of the Roman Catholic Church in all parts of the world that did not perceive this danger. So you thought you would allay these apprehensions and come to the rescue of Mr. Roosevelt by saying that your Church was not so black as it had been painted. To do this you had to resort to the methods of your friends, the Jesuits.

Now it must be said that the Jesuits are consistent in their opposition to liberty and freedom everywhere, and in their adherence to the doctrines of the Roman Church that maintain the Papal supremacy over all nations and peoples. You try to get around that dogmatic declaration by saying that the Pope does not wish to rule in this country, and minimizing the significance of the repeated declarations of Popes and Councils that the head of the Roman Catholic Church has a right to rule in all countries.

"The Church and the Republic" was a plausible title for your article. From first to last it is a series of disingenuous utterances and of statements so incomplete, where not distorted,

that they produce much the same effect on the mind as falsehoods.

The fact is that in the public arena you are trying to perform the unparalleled equestrian feat of riding two horses going in opposite directions at one and the same time. You are by no means the first performer to attempt this great act, and you are not likely to be the last; but no one has yet succeeded in it. You will say that this is impossible; but it is not one whit more ridiculous than the acrobatic feat you seriously attempt before the American people.

The fundamental principles of this Republic and of the Roman Church are not only diametrically opposed to each other, but mutually destructive. Neither can live permanently in the presence of the other. Your article is a fair specimen of Jesuitical casuistry, it is true; but both in general and in detail you convict yourself all the way through, of being false either to American principles or else to your Italian master the Pope of Rome.

For example, you say:

Over fifteen millions of Catholics prefer this form of government before any other. They admire its institutions and the spirit of its laws. They accept the Constitution without reserve, with no desire, as Catholics, to see it changed in any feature. They can with a clear conscience, swear to uphold it.

You know as well as I do, Cardinal, that the Constitution of the United States expressly prohibits any union of Church and State, and yet you say that Catholics can "with a clear conscience swear to uphold it." Not content with this assertion you further say:

The separation of Church and State in this country seems to them the natural, inevitable and best conceivable plan, the one that would work best among us, both for the good of religion and of the State. Any change in their relations they would contemplate with dread. They are well aware, indeed, that the Church enjoys a larger liberty and a more secure position than in any country to-day where Church and State are united. . . . No establishment of religion is being dreamed of here, of course, by anyone; but, were it to be attempted it would meet with the united opposition of the Catholic people, priests and prelates.

Surely it must have somewhat taxed your courage to assert

that in this country your Church has more liberty and a more secured position than in such countries as Austria, Spain, Portugal, and some others where the rulers are simply puppets in the hands of the hierarchy. While it is true that shortsighted American politicians pay far too much attention to you and your priests for the sake of temporal advantage to themselves it is not in your power to persecute heretics here with the same effectiveness as your red-robed brethren do in Europe. This statement also amounts to a reflection on one of the official utterances of the "infallible" Pope Leo XIII, who, by no means satisfied with the status of his Church here, said in his Encyclical, "Catholicity in the United States," dated January 6, 1895:

It would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the Church, or that it would be universally lawful or expedient for State and Church to be, as in America, dissevered and divorced. The fact that Catholicity with you is in good condition, nay, is even enjoying a prosperous growth, is by all means to be attributed to the fecundity with which God has endowed His Church, in virtue of which unless men and circumstances interfere, she spontaneously expands and propagates herself; but she would bring forth more abundant fruits if, in addition to liberty, she enjoyed the favor of the laws and the patronage of the public authority.

On the face of it, you and your followers take it upon yourselves to be better judges as to what is good for your Church than the Pope himself.

The possibility of this idea being conveyed to the officials in Rome among whose duties is that of keeping tab on the utterances of American prelates seems to have occurred to you, for, by way of trying to remove the impression from their minds that you have come in any degree under the influence of Modernism, you say:

We know the blessings of our present arrangement, it gives us liberty and binds together priests and people in a union better than that of Church and State. Other countries, other manners; we do not believe our system adapted to all conditions; we leave it to Church and State in other lands to solve their problems for their own best interests.

The only interpretation to be placed upon this utterance is,

that in your opinion, and that of the other "fifteen million" American Catholics (this number, you know well, is a gross statistical exaggeration) the boasted universality of the government of the Church should come to an end, and the Vatican, instead of asserting its supremacy over all the governments of the earth, as laid down in the Bull "Unam Sanctum" of Boniface VIII, should tell its subjects to be loyal citizens of the State in which they live—like other Christian people.

Here again you are in conflict with the official utterances of the "infallible" head of the Church; for the Bull just mentioned distinctly claims that all power, both secular and spiritual, is given to the Church (*Uterque gladius in potestate ecclesiae, spiritualis et materialis*); that the temporal power (of the State) must be subject to the spiritual power of the Church (*Temporalem auctoritatem spirituali subjici potestati*). It is laid down as an absolute condition of salvation for every human creature that it must be subject to the Roman Pontiff (*Subesse Romano Pontifici omni humanae creaturae declaramus, dicimus definimus et pronuntiamus omnino esse de necessitate salutis*), this submission including secular affairs as well as spiritual.

In "The Great Encyclical Letters of Leo XIII" published by Benziger Brothers, New York (p. 304) we find him saying, "We hold upon this earth the place of God Almighty."

In the Encyclical "The Christian Constitution of States," November 1, 1885, Pope Leo XIII said:

"To exclude the Church, founded by God Himself, from the business of life, from the power of making laws, from the training of youth, from domestic society, is a grave and fatal error. . . . The Church of Christ is the true and sole teacher of virtue and guardian of morals."

On pp. 112-113 of this volume we read:

And just as the end at which the Church aims is by far the noblest of ends, so is its authority the most exalted of all authority, nor can it be looked upon as inferior to the civil power, or in any manner dependent upon it. The only true religion is the one established by Jesus Christ Himself and which He committed to His Church [Roman Catholic] to protect and to propagate.

In the Encyclical entitled, "On the Chief Duties of Christians as Citizens," dated January 10, 1890, Pope Leo XIII said:

We are bound, then, to love dearly the country whence we have received the means of enjoyment this mortal life affords, but we have a much more urgent obligation to love, with ardent love, the Church to which we owe the life of the soul, a life that will endure forever. For fitting it is to prefer the good of the soul to the well-being of the body, inasmuch as duties toward God are of a far more hallowed character than those towards men. . . . Instances occur where the State seems to require from men as subjects one thing, and religion another; and this in reality without any other ground, than that the rulers of the State either hold the sacred power of the Church of no account, or endeavor to subject it to their own will. Hence arises a conflict, and an occasion, through such conflict, of virtue being put to the proof. The two powers are confronted and urge their behests in a contrary sense; to obey both is wholly impossible. No man can serve two masters, for to please the one amounts to condemning the other. As to which should be preferred no one ought to balance for an instant. It is a high crime indeed to withdraw allegiance from God in order to please men; an act of consummate wickedness to break the laws of Jesus Christ, in order to yield obedience to earthly rulers, or, under pretext of keeping the civil law, to ignore the rights of the Church [Roman Catholic]; we ought to obey God rather than men. . . . If the laws of the State are manifestly at variance with the divine law, containing enactments hurtful to the Church, or conveying injunctions adverse to the duties by religion, or if they violate in the person of the supreme Pontiff the authority of Jesus Christ, then truly, to resist becomes a positive duty, to obey, a crime. . . . Men have become possessed with so arrogant a sense of their own powers as to deny all fealty due to the Christian teaching of morals as well as all obedience to the Church, and they go so far as to deny her power of making laws and exercising every other kind of right, even disallowing the Church any place among the civil institutions of the State. Whence it comes to pass that in many countries Catholicism is either openly assailed or else secretly interfered with, full impunity being granted to the most pernicious doctrines, while the public profession of Christian truth is shackled often times with manifold constraints . . . But the supreme teacher in the Church is the Roman Pontiff. Union of minds, therefore, requires, together with a perfect accord in the one faith, complete submission and obedience of will to the Church and to the Roman Pontiff as to God Himself. This obedience, however, should be perfect, and cannot be given in shreds,—nay, were it

not absolute and perfect in every particular, it might wear the name of obedience, but its essence would disappear.

There, Cardinal, is the doctrine of your Church in its relation to the State promulgated by the great Pope, Leo XIII. Your efforts to gloss over these Papal declarations would be pitiful if they were not specially designed to deceive the American people; though it may seem harsh to declare that they are criminal in their colossal impudence and brazen hardihood in trying to bring this country into subjection to Roman Catholicism with its appalling history of crime and bloodshed.

You also say, Cardinal, that you and others like you admire our institutions and the spirit of our laws. Here again you come in conflict with Infallibility as expressed by another Pope, Pius IX, by whom the dogma was promulgated, who declared in his Encyclical Letter of August 15, 1854, "The absurd and erroneous doctrines or ravings in defense of liberty of conscience are a most pestilential error—a pest of all others most to be dreaded in a State."

In his Encyclical of December 8, 1864, the same Pontiff condemns those who hold "that liberty of conscience is the inherent right of every man."

In the Syllabus of the same date Pope Pius condemns eighty different propositions, among which are:

No. 15. Every man is at liberty to accept that religion which, in the light of his reason, seems to him the true one.

No. 24. That the Church has no secular power, directly or indirectly, and that she ought not to employ force.

No. 45. That to the State belongs the supervision and direction of the public schools.

No. 55. That the Church is to be separate from the State and the State separate from the Church.

Every one of these propositions condemned by this Pope is part of the political creed of every true American citizen. When you try to prove that this is your creed also, are you not in rebellion against the teachings of your Church? But I must stop here this month. Your article in the North American Review was a specious but disingenuous presentation of the position of the Roman Catholic Church in this country.

Yours truly,

James A. O'Connor.

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Our Forgetful and Neglectful Subscribers

Some of our friends have suggested that the forgetful and neglectful subscribers who have not sent a remittance for this year, should not be cut off this month. Very well; we will send this number also to all whose names are on the mail list, and those who have not paid their subscriptions can comfort themselves with the thought that they have had the Magazine free for such a long time. We hope it has done them good. But it is a pity that they did not think of the necessity for meeting the expenses of the publication. Better late than never would be a good motto this month for those delinquent friends.

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